

tains, and all other vast and solid things,
trembled,
like the (tremulous) rays of the sun.

2. When, Im>BA₅ thou harnesses thy
variously-
moving horses^ thy praiser places thy
thunderbolt
in thy hands, wherewith^ accomplisher
of undesired
acts/ thou assailest thine enemies, and,
glorified by
many_s destroyest their numerous cities.

3. Thou, ItfimA, the best of all
beings^ the
assailer and humiHator (of thy foes),
the chief of
the RxBHtrs₃^b the friend of man, the
subduer of
enemies^ didst aid the young and
illustrious KUTSA₇^c
and slewest S'USHNA₇^c in the deadly and
close-fought
fight.

4. ThoUj verily, didst animate him to
(acquire)
such (renown) as that which, sender
of rain and
wielder of the thunderbolt, thou (didst
acquire),
when thou slewest VRTEEA, and when,
munificent
hero, who easily conquerest (thy foes),
thou didst
put to flight the *Dasyw** in battle.

^a *Avihary&takratu** **Bcsen has *desiderate*®
resfaciens; but the**

Scholiast has *aprepsifakarman*, that is, lie does
actions undesired
by his foes.

^b So the Scholiast explains *RibhuhJtd*,—Rilhundm
adhipatih: or
it may mean, he who abides in the *Itilfais*₉—*feshu*
Jzritamvdsah: but
he understands *Ribku*, here, to mean a wise man, a

sage (*medhdnn*}).

^c These names have occurred before, in the same relation (see p. 137).

^d The *Dasyus* are described as the enemies of Jfcofo*—JKntm-si/opahJiayatdraL. Agreeably to the apparent sense of *ofjDtuyv*,—barbarian, or one not Hindu,—l&ttsa would be a piace who bore an active part in the subjugation of the original tribes of India,